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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

Thou Shalt Call, and I Will Answer

Jeremiah, XXXIII.3

Thus said the Lord:—"As sentinel,
I stand to guard Love's citadel;
When Evil's stealthy steps creep near
That overwhelm thy heart with fear,
And thou for help shalt call on me,
Then surely I will answer thee."

O Friend, who standest on the height,
All panoplied in aureate light,
To guard the way to love and truth
Against the world's assault and ruth;
When lurking foes my post assail
And all my strength and courage fail
Before those ambushed doubts and fears
That sap the faith and trust of years;
When from my solitude I call
For words of cheer to lift the pall,
O thou, whose strength is tenderness,
And whose commission is to bless—
Wilt thou not answer, and dispel
That fearsome dread with, "All is well?"

—*James Terry White*

"A Garden of Remembrance"

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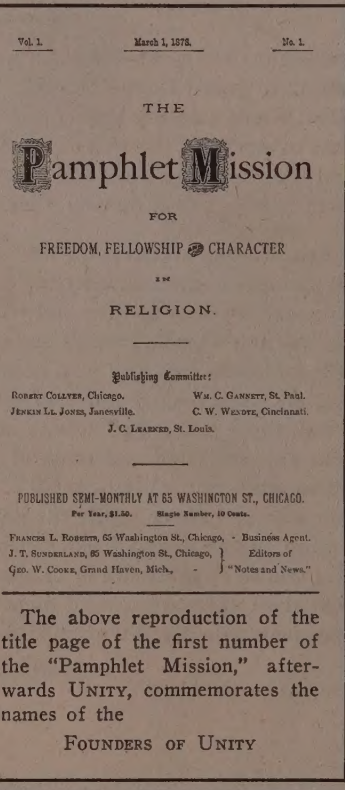

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"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXIII. THURSDAY, MARCH 13, 1919 Number 2

Yes, I believe in armies, weaponed with nobler laws,
Marching straight
To the enemy's gate
To fight the human cause.
Searching the leprous places
Where sin and pestilence hide,
Where the real foe of the race is,
To smite the leer from the faces
Of Privilege, Lust and Pride.

Hail, men of the Future!
The world's real patriots ye;
Above the dead I hear your tread that sets the people free!
And I hear the fife, and I hear the drum,
I hear the shouting wherever you come,
And I see the glory in your face
Who march to save the race!
Justice shall be your weapon and Truth the bomb you hurl,
Flag of united nations the banner you unfurl.
Hail, men of the present—do I hear your answering cry?
"Here am I! Here am I!"

From "God Prays." —*Angela Morgan.*

When are we going to have straight talk from the American newspapers! The Paris problem may be divided into three parts—the military, financial and international. Regarding the first—the armistice terms are of terrible severity, revengeful rather than just. Secondly, the sentimental twaddle concerning "pooling of debt," etc., should be immediately dropped. France has the richest peasantry in the world, and can and should fulfill her financial obligations. Regarding the international question—we ask ourselves, has this war been fought in vain? Is Europe to have peace? Surely not if the Allies are to be armed to the teeth and stand like jailers at the doors of the conquered.

H. S. N.

May we urge upon our readers the great need for careful study by every voting citizen of the provisions of the Constitution adopted at Paris, copies of which may be obtained from the office of the League to Enforce Peace, 130 West 42nd Street, New York City? There is grave danger both that it will be condemned on purely partisan and nationalistic grounds by reactionaries who wish no league of nations, and that it will be accepted by liberals and the mass of plain people who wish earnestly for a real federation of the world to outlaw war, and insure democracy, but who will not take the time or trouble to find out whether *this* constitution provides or even permits the things the people have died to obtain, or who, disregarding the non-amendability of the constitution, feel that "any league is better than no league; let's take this and make it better, afterward." The time to make it better is before its adoption, by insistence that it shall contain the provisions the people want, including some of the points already enumerated: freedom of the seas; outlawing of war; self determination for all nations; protection of the right of revolution; easy amendability; abolition of tariffs; inclusion of every nation in the world; control through a body elected by all the nations and not through the five self-elected allied nations.

Q.

While men are searching their minds for what they deem to be adequate punishment for the pitiable man in Holland who once was the most powerful figure in Europe they may read with profit the following passage from Foude's essay on Lucian. Here they may find what they are seeking.

> He has the keenness of Voltaire, the moral indignation, disguised behind his jest, of Swift; but while Lucian, no more than Swift or Voltaire, will spare any scoundrel lash which is his due, he, like Shakespeare, has still pity for the poor wretch, as if to be a scoundrel was itself the sharpest of penalties. When Charon's boatload of ghosts is carried before the judgment bar of Rhadamanthus, a powerful nobleman is found among them who had exhausted the possible list of human depravities—cruelty and avarice, gluttony and lust indulged beyond the limits of nature. Witness after witness deposes to the dreadful truth. His bed tells its tale of horrors. His lamp, unable to say what had been done in the daytime when it was not present, details its catalogue of midnight orgies. Each crime, discovered or undiscovered, was supposed to leave its scar upon the soul. The prisoner, being ordered to strip, discloses a person so wealed and marked that the natural substance is nowhere visible. Rhadamanthus exclaims in horror for some new punishment adequate to such enormous villainy. A poor cobbler standing by suggests that justice will be vindicated sufficiently if the cup of Lethe, which each shade was permitted to drink as he passed from the dread tribunal, should be in this instance withheld. To remember what he had done in life would be retribution enough for the worst of criminals, without further torture.

A. L. W.

In the issue of February 20, there was pointed out in a very tentative way some features of the proposed Constitution for a League of Nations which seemed to us likely to prevent the League from being a democratic and war-abolishing federation of the world. Certain remarks of President Wilson's, during his return to this country, concerning some of these very points, seem to throw additional light on the matter, and, in

our opinion, make it still more probable that this Constitution is not the one the people of the world have hoped for. The *Chicago Tribune* of February 26 reported the following among other statements of the President at the dinner to Senators given at the White House upon his return:

1. Amendment of the league constitution as drafted at Paris would be so difficult as to be out of the question. The members of the Peace Conference Commission, of which he was chairman, agreed to urge that no attempt be made to amend it in any particular. Mr. Wilson argued for complete acceptance of the document without any change.

Before leaving for France, the President modified this last statement somewhat, but it is not only the difficulty of amendment before its adoption that seems to us a danger, but the fact that Article XXVI makes amendment afterward equally "out of the question."

2. The United States or any member of the league would be at liberty to withdraw at any time, even when a dispute likely to lead to war was imminent.

3. Any limitation of the size of the American army and navy decreed by the league would not be binding upon the United States.

If these provisions of the constitution are not binding, and if any member may withdraw at any time, it seems difficult to understand wherein these provisions are more than a "scrap of paper." Why have them, if they are not binding? Moreover, any nation which withdrew "when a dispute likely to lead to war was imminent" would bring upon itself both the economic and military attack of the remainder of the League in accordance with articles XVI and XVII,—unless these articles, also, are "not binding."

4. Asked if the league constitution would be a sure preventive of war, the President replied that no sensible man would contend that the league would absolutely prevent war, though wars in the future would be a remote possibility.

5. An Irish revolution would be a British internal question in which neither the league or any member could interfere.

Yet the Russian Revolution does not seem to be a Russian internal question.

6. In the selection of the four non-allied nations in the executive council of nine, no representation is to be allowed to the four enemy countries, at least for some time. Germany will not be given admission to the league until she has performed satisfactorily through a period of probation, the duration of which is to be determined by the Executive Council (five of whose nine members are the great victor nations).

7. The constitution as adopted was the one proposed by Great Britain, but not the General Smuts plan. The drafts which were proposed by France, Italy and the United States were rejected. Q.

A Receding Tide

The military training idea is having a hard road to travel these days. In spite of the impact of the war, it is making slow progress here in America. Nay, worse—it is actually losing ground once gained! In New York State, for example, military training was established by law, in all public and private schools, nearly two years ago. It was adopted and put in action with much enthusiasm. But reports would now seem to indicate that it is getting more unpopular every day. The boys hate it; the parents, whose children get all too little schooling as it is, resent the use of valuable time for this purpose; the teachers feel that the system has no place in modern democratic education. Similar testimony is coming from other places where the experiment is being tried. A school teacher in the middle West, for example, writes as follows in a private letter:

> We had it (military training) here at school, and it seemed to me that it added something to the training of the boys. . . . From my observation, however, I have come to decide against it for boys below college age, unless a boy is incorrigible and needs a military boarding school to straighten him out. I am certain that military and civil discipline won't mix, and I am convinced that I shall never be satisfied to deal with boys in the military manner. While I have not thought the thing through to a definite coherent conclusion, I am inclined to think that the training in high school should be physical rather than military. . . .

But it is not only in the lower schools that the military tide is receding. What is more ludicrous to-day than the unutterable relief of our colleges at the disbanding of the Students' Army Training Corps? Nothing but the crisis of the war could have availed to hold together such mutually antagonistic elements as the army officers and the college faculty. The very moment that the crisis was past, they flew apart, never to be reunited, save by some miracle, or a second vast international cataclysm. It needed but three months to convince even our war-crazed professors that military training could have no permanent place in our universities, if the accepted standards of education in America were to endure. To visit our institutions of learning these days, is like talking with a man just awaking from a nightmare. One hunts long and far to find an enthusiastic advocate of the drill ground in the campus!

How far the tide will recede—what sudden reactions of sentiment may still occur—no man can say. Anything may happen these days, even the permanent militarization of this country. Strong forces are at work in advocacy of universal military training, and a well-planned campaign, a failure of the League of Nations idea, a new outbreak of terror in Europe, might well carry the movement through to victory. But certainly at this moment such an outcome seems more improbable than would have been dreamed of a half-year ago. The American people have no stomach for militarism. They made the supreme sacrifice when they organized vast armies for the battle against Germany; and they would have maintained that sacrifice to the bitter end, had it been necessary. But now the war is over, and their first demand is release from the whole military system! There are still men who believe that universal military training must and should come in this country; but these are they of whom President Wilson was speaking when he referred to men who did not know "the pulse of the world." J. H. H.

News from Europe

Indemnities.

According to the Parliamentary correspondent of the *Manchester Guardian* the Allies are speeding up the peace settlement and in the course of a few weeks we shall see the preliminary peace treaty. He says:

The vast question of indemnities has been narrowed down in a way that makes the late election pledges sound like the most fanciful romance. If what I am told is correct the Allies have come to the point of agreement as regards France —Belgium is a separate matter—to drop the whole question of indemnities for war costs and military damage and limit German liability to wanton damage, which is, of course, a vast one. A commission will afterwards decide what is wanton damage.

A decision of the greatest importance to this country is the damage to shipping. My information is that wanton damage will include all merchant shipping sunk without warning and also ships sunk with warning under certain conditions.

This is cutting the billions and coming to the millions with a vengeance. Still it is a move in the right direction, for the internal troubles now affecting the countries of the Allies are so serious in themselves that it behooves each government to assist in clearing international questions out of the way as soon as possible. Trade will mean more than indemnities, and it is the lack of trade that is causing internal trouble in Britain and France.

Prussian Elections.

The final results of the elections to the Prussian Constituent Assembly, says a Berlin telegram, have now been unofficially received, with the exception of the 21 mandates for Posen, where the results are still unknown owing to the interruption in telephonic communication with that province since noon yesterday. The results for the 401 available seats are as follows:

Social Democratic Party	142
Christian People's Party (Center)	87
German Democratic Party	61
German National People's Party (Conservatives)	41
Independent Socialists	24
German People's Party (National Liberals)	18
Slesvig-Holstein Agrarian Democrats	1
Guelphs (2 seats in 15th Constituency, 4 seats in 16th Constituency)	6
Posen (results unavailable)	21
	401

Two Land Schemes for Soldiers.

A bill will be introduced in the German National Assembly to enable returning German soldiers to acquire land holdings. The bill will provide for the confiscation by the State of a tenth part of the largest estates in the country and of the whole of the estates and farms bought by war profiteers. This will no doubt add enormously to the agricultural development of Germany. The Prussian minister Stein was no Social Democrat but he nevertheless forced the junkers of his day to yield up parts of their estates. It seems strange something worth while cannot be done in Britain for returning soldiers. There is talk of a bill to provide soldiers with land, but it only amounts to talk so far. It is suggested the plan for British soldiers will be first for a limited number of men who have had farming experience; these will be helped to buy small holdings. Secondly, a larger number will be helped to buy or rent a cottage with about an acre of land on the assumption that they will either work in some town or on other men's land as their chief way of making a living. Thirdly, kind of co-operative farms will be organized with about forty men as partners in each.

Each farm would be directed by a manager. The first charges on the earnings of each farm would be the interest on its purchase price, the salary of its manager, and a sum equal to farm laborers' wages for each of the partners. The partners would then divide all that remained. It is proposed that the whole scheme of settlement should be run through the County Councils, the Board of Agriculture making good any deficits incurred in the first seven years, and the general taxpayer paying this sum to the Board of Agriculture.

This is a sad commentary on the so-called famous land budget of 1910.

Legally Dead.

Speaking to his tenants near Potsdam, Prince Eitel Fritz, on the occasion of the ex-Kaiser's birthday, said:

"You will never see the Kaiser again. Circumstances have wiped him out of the world's history. Legally speaking, my father is dead."

The Bavarian Ambassador to Switzerland.

Dr. Adolf Müller, the leader of the Bavarian Socialist party, has been appointed ambassador to Switzerland.

In an interview with the representative of the *Manchester Guardian*, Ambassador Müller said: "My diplomacy will be thoroughly undiplomatic. It will be based on absolute clearness and honesty. My very appointment is testimony that the former German diplomacy is dead. The former diplomacy was used to bolster up the militarist faction, while I have been the lifelong opponent of militarism."

Müller pleaded for greater willingness on the part of the Allied nations to take the new Germany's efforts in the direction of democratic self-government more earnestly. He said: "For thirty years the Social Democratic party in Germany has been preaching and cultivating ideas of democracy. German militarism could never have brought on the war without raising the issue of Tsarism. It was by using the threat of a Pan-Slavist invasion that the war was 'put over.' The seeds of democracy sown by the Social Democrats for Germany are now bearing fruit.

"The plans the government now has under way will change the social, economic and educational framework of Germany in such a manner as to place the country at the head of democratic culture and make it a pillar in the new society of nations. But the course of German democracy for the moment is hampered by want of food and by unemployment, both of which are caused by the upkeep of the blockade. The lifting of the blockade is no longer a matter of humanity only. The continuance of the blockade is making a desert not only of Germany but of all Europe."

Müller said the fear of the Allied nations that Germany will flood the world with cheap goods after the war is totally unfounded. "For years to come," he said, "Germany will need a vast amount of productive power to restore the country to the normal. The housing problem is grave. In five years there has been no new construction. The existing houses have had all metal hinges, locks, copper roofs, plumbing, etc., removed for war uses. It will be necessary to restore these and the home consumption will be enormous for a time at least. As for articles manufactured especially for export, the government will see that employers are not allowed to make standard wages so low that German manufacturers can undersell the manufacturers of Allied countries."

Secret Treaties.

We sometimes wonder why the American people remain so quiet about the secret treaties. There seems to be nothing like the interest taken here in these diplomatic deals that British and French people take. Why this should be is inexplicable. The amazing indifference to these international documents is nothing less than that kind of apathy which diplomatists desire for their work. They work in secret, and the people remain in the dark—until the cannon roars. Our daily press has little to say, but the journals of

Europe say much. Here is an editorial from a British paper on the Roumanian treaty:

It is said that the Peace Conference has abolished that part of the secret treaty between the Allies and Roumania which gives the Banat to Roumania. Roumania, it will be remembered, came into the war after very strenuous bargaining, as a result of which she was promised a great deal of non-Roumanian territory, including the Banat, which is claimed by Serbia. Serbia—it is characteristic of these secret diplomatic deals—was not told; and since the treaty was made much has changed. Roumania had laid hands on a Russian province, Bessarabia, and the Allies, under American influence, have committed themselves to principles with which these secret diplomatic deals cannot be reconciled. Serbia is hoping that the abandonment of the Roumania bargain will be a precedent for the modification of the Italian treaty which promises much Jugo-Slav land to Italy. Let us hope that the precedent will have a much wider application and that all the secret treaties will be dropped. They one and all are as evil specimens of the old diplomacy, which disposed of peoples like cattle, as will be found in history. They cannot be defended, and they can have no place in a political architecture which seeks to rebuild the world on the lines of justice. The attitude of the Powers which entered into these arrangements seems to be that the secret treaties should come before the Peace Conference, but on the understanding that the Conference must accept them as they stand, or subject only to such modifications as the original parties may contrive to their own satisfaction. That, of course, is to make mock of the Conference and of the principles which it avows. The treaties must be abandoned frankly and without reservation and a new case be presented based on justice and the will of the peoples concerned.

How Lenin Went to Russia.

The Swiss correspondent of the *Manchester Guardian* tells the following interesting story of how Lenin left Switzerland just after the first revolution:

Hans Vogel, the editor of the "Berner Tagwacht," gave me a few interesting details about the now famous sealed coach which took Lenin from Switzerland to Russia. It was Fritz Platten—the foremost Labour leader in Switzerland, and with the exception of Lenin the most vehement advocate of Bolshevism in Europe—who helped to arrange with Germany the passage of the coach and piloted it.

"As soon as the revolution had been achieved in Russia," Herr Vogel said, "Lenin and the hundreds of other Russian exiles living in Zurich and Switzerland generally realized that their place was at home. We of the Socialist movement in Switzerland agreed with them, and it fell to the lot of Platten and myself to arrange for their going through Germany to Russia. We went to the German Embassy, and asked if we could not be permitted to take a special train from Switzerland to Russia. The thing was arranged without much difficulty.

"The Germans, of course, knew perfectly well what they were doing and so did we. The German Government wanted to further revolution in Russia because with a revolutionary Russia it could make peace. And we, the Socialists both of Russia and Switzerland, were anxious that the revolution in Russia should take a proletariat rather than bourgeois turn. We each had our specific and quite different aims. It is ridiculous to speak of German money in the matter. There was no need for Germany to pay money to the Russian revolutionists in Switzerland to go back to Russia. They were only too anxious to get home.

"As regards the technical side, the matter was arranged as follows: Lenin and some thirty odd other revolutionists were given a private car, and Platten was in charge of it. Platten was the only man to leave the train at any station in Germany. This private car was attached to a regular train.

"A few days after Platten took Lenin and his party out of the country I piloted a second train with about 250 revolutionists. On this second train I was the only one who got off at any station in Germany. Later we were joined by Grimm, who went to Russia with us. We left Russia long before Lenin came into power."

A War Story.

A story told by Colonel Ewart (who is also known as "Boyd Cable") calls for repetition. Just before an attack, during the terrible noise, a company commander heard a platoon commander saying he had "forgotten the second line." At that moment the whistle sounded, and everyone went over the top.

The company commander was in a state of terrible anxiety, and once they had got their first objective he crawled and wriggled along through the shell-holes to the platoon commander, thinking that as the young idiot had forgotten the second line everybody would be left in the air. He got two bullets through his haversack and one through his water bottle, but he managed to reach the place safely and began to storm at his junior. The latter said: "Oh, it was the second line of 'Scots wha hae' I'd forgotten. I was reciting it to the men."

The company commander said afterwards that if he'd been thinking about Burns at the time it would have been about "a wee cowering creepin' beastie."

Another Historical Untruth.

THE "BRANDED PRISONER" FABLE.

ADMISSIONS BY THE "VICTIM."

The following statement was issued by the British Prisoners of War Department:—

An article appeared in "Lloyd's Sunday News" of January 5, 1919, headed "Man with the Branded Brow," which purported to be based on an interview with a man of the name of Roughton. According to the article Roughton stated that he joined his Majesty's army and served with the Royal Engineers at Mons, that he was transferred to Salonika, and thence to Mesopotamia, where he was captured, that he was branded by a Turk under the direction of a German officer, and was otherwise abominably treated, and that he was appointed "guardian of the harem of the great potentate" for whom he worked, and escaped to the British lines with the assistance of an Arabian girl.

Roughton has now been officially interrogated with regard to this story, and has admitted that his only service with his Majesty's forces during the present war was in this country in a Labour battalion from July to October, 1918.

FRANCIS NEILSON.

HIS TEMPLES.

Last night, somewhere from out the dark, I heard a whippoor-will
Cry thrice his sharp muezzin's call, then leave the night more still.
My camp-fire was an altar flame, its lowly priest was I—
The pine-tree fingers overhead made markings on the sky.

To-night I rode in a Broadway car amid the cries and clang;
My deafened ears could not descry what call to prayer they sang.
The temple walls seemed grim and cold; the vault that yesterday
Hung close, with all its friendly stars, seemed dim and far away.

'Twas God who made the country; but God He made the town.
The guard who growled, "Step lively, there," masked smiles behind a frown,
And had a ready wink and jest for me, his fellow man;
I saw the traffic stay its tides to save a child who ran.

Last night His temple was so still; yet whispers stirred at whiles
To hint that other worshippers were crowding those dim aisles.
To-night so loud a symphony of harsh and strange design!
Yet who am I to say which note is less in tune than mine?

I heard a heavy-burdened lad shrill forth a gay refrain—
A frail old man sought helping hands and never groped in vain.
Yes, God He made the country and God He made the town;
I found Him there by gazing up, and here by looking down.

—*Burges Johnson.*

"An Eye-Witness from Russia"

II.

"From the Manchester Guardian, January 22, 1919."

In the following article I discuss the condition of a rural district under Bolshevik rule during the winter and spring of 1917-18. At that time I was engaged in relief work in the Buzuluk department of the Samara government on behalf of the Friends' War Victims' Relief Committee.

Of all the industrial and economic enterprises in the district none suffered less change than the Co-operative Society, which had been started before the war under the old regime, and which continued unchanged under the Provisional and Kerensky Governments, and enlarged its membership 500 per cent under the Bolsheviks. In the time I speak of the Co-operative Society had virtually become a monopoly, and had either put out of business or absorbed the small traders. It could get credit from the Soviet, was recognized by the railway officials almost as a Government department, and could undertake purchasing operations on a large scale and look to guarantee of transport. It had an organization of sub-branches in nearly every village, and could distribute and sell its goods without having to get permits and licenses from the Soviet. The Government decided to purchase wheat and rye in Siberia for seed and consumption, and naturally placed the order with the Co-operative Society. Purchase of medical requirements in Moscow for the numerous Soviet hospitals was done through the same channel, members of the Soviet often traveling with the buyers in order to guarantee good faith.

The profits of the Co-operative Society, which were reduced to a minimum, but which on the millions of rubles of turnover amounted to a considerable sum, were devoted to educational purposes. Evening classes were started in modern languages, geography, history, and the Russian language; in bookkeeping and business training; subsidies were granted for agricultural colleges and schools, and scholarships were founded for the gymnasia (secondary schools).

An Educational Revival

The educational program of the Bolsheviks was ambitious, but it was this ambitiousness which commended it to the people. The Bolsheviks aimed at starting a school in every village and increasing the number of gymnasia in the district and founding a university, but in this project they were stopped by lack of teachers. To overcome this difficulty they started training colleges for teachers, which were financed by the Soviet. Scholarships were given to promising pupils, which would carry them through the gymnasia and on to the universities already founded, such as those at Kazan, Odessa, and Samara. In this work they co-operated with the Buzuluk Co-operative Society.

The enthusiasm of teachers for their work, which had been depressed by the restrictions of the old regime, revived. They gave up their holidays to attend university extension lectures and evening classes, in order to improve their teaching capacity for the coming terms. Technical classes were started, and the agricultural schools and colleges, some of which were already in operation under the old regime, were revived, additional instructors obtained, and new institutions begun. The thoroughness with which the educational program was dealt with is illustrated by a movement to start a George Junior Republic by the President of the Teachers' Union, a man who had come from Moscow. (A "George Junior Republic," it may be explained, is an experiment which has been successfully tried in the United States for giving self-government to wayward boys and girls who have not proved amenable to ordinary school discipline.) On this subject, as on many others dealing with education, he sought the advice of English and Americans who had had experience in educational problems and with kindred activities, such as the Boy Scout movement. Under the stricter days of the old regime the Boy Scout movement was not permitted in Russia, but latterly was allowed a certain amount of liberty under police supervision. Under the Bolsheviks, however, it flourished, and troops were formed in many of the cities and department towns.

We had few industries in our district, and the few we had were nearly all taken over by the Soviet. A lumber factory, previously run by the Ministry of Forestry with the help of the Zemstvo, was now run by the Soviet of the department, which controlled the same geographical area as the Zemstvo. The wages paid in this factory to the workmen were 300 rubles per month, and the organization was such that the factory ran full time and could not extend itself, owing to the food shortage in the immediate neighborhood and to the absence of empty houses near by which prevented an influx of workmen. A large flour mill fitted with the latest machinery was taken over by the Soviet, and, under great difficulties owing to shortage of paraffin and small parts needed for repairs, was able not only to pay its way and its workmen but also to be a rich source of revenue to the community.

The forests were controlled, so far as they were controlled at all, by the Soviet, which employed the forestry experts who had been brought into the district by the old regime. The forestry schools were full, the Soviet realizing the great value of expert advice in any matter that pertained to industry or agriculture.

Railway Administration

Perhaps in no department of administration did the Bolsheviks realize the need for humoring their workmen more than in the control of the railways. Under the old regime it was a notorious fact that local abuses could never be remedied, suggestions for the improvement of the service received practically no attention at headquarters, and without permission given in writing from headquarters no variation in routine was permitted. There had accumulated through the years in the minds of all the railway workers little ideas which they individually would like to have seen tried, and in the minds both of the workers and of the public there was an impression that the central control from Moscow or Petrograd should be loosened. Soon after the Bolsheviks came into power they showed their wisdom and their courage by favoring an experiment which should teach the people a lesson and satisfy the minds of the workmen with respect to these innumerable little ideas which had irritated them because they had been neglected. Accordingly the

railway passing through every county in the Samara government, at any rate, was placed under the full control of the Soviet. No train could pass along that line without the permission of the county Soviet, and the head station-master in the county was made commissary of railways.

Complete disorganization resulted—which was what the Bolsheviks wanted. We were told by one such Commissary that the boiler-cleaners had devised a new way for cleaning the engines—one of the little ideas that had rankled long in their minds. He gave them full permission to go ahead and clean the engines in their own way. Within a week the engine-drivers complained; so he called a meeting—one of millions of such meetings,—and let the engine-drivers and engine-cleaners settle the matter in their own way. Within a day the old system of engine-cleaning was restored, to the complete satisfaction of both. In this way the Bolsheviks were building up again a stable railway system, based not so much on orders from Moscow which had to be obeyed as on motives for good work and co-operation which carried their own inducement.

On the land question the Bolsheviks and the peasants were of differing opinions. The former wished to manage the large estates with agricultural experts and the latest machinery that could be obtained; the latter wished to own the land communally, according to the village custom. Nationalization of land has never appealed to the peasants; village ownership has almost always seemed to them the proper course. There might have been a serious division between the Bolsheviks and the peasants had the matter come to a head, but as there was not enough rye or wheat for planting in the peasants' own allotments the question of what was to be done with the large estates did not arise.

Food, Medicine, and Justice

Food committees were established in every district for the purpose of commandeering food and for its just distribution, and revenue was raised by the Soviet by means of commandeering stores and selling part of the produce so taken at a high price. Another source of revenue was a capital levy, another by taxation on wages and salaries. No one was exempt. The banks were controlled by the Soviet, and the limit that any private person was allowed to withdraw in any month without previous permission was fixed at 100 rubles.

The medical needs of the community were met by department medical committees and village medical committees centering round the hospitals. The public sent their delegates to these committees, representing the patients; the doctors in their capacity as workmen also sent delegates. Accounts were audited by a neutral body, usually the Soviet of the district.

The Russian public had not been accustomed to reliable law courts or a just police administration. Under the Bolsheviks, as under the Provisional and Kerensky Governments, the villages appointed their own police when necessary, choosing the oldest men as those most likely to have wisdom and discretion in human affairs. The Red Guard, and later the Red Army, supplemented and sometimes over-rode the simple requirements of the peasants. For six months under Bolshevik rule order of a kind superior to that ever experienced under the old regime was maintained.

As an instance of this may be mentioned the way in which the old regime and the Bolsheviks dealt with illegal vodka distilling. In the days of the Imperial police anyone caught in the act was arrested by the police, but, as everyone knew, each offense had its price, except that of political propaganda, and a sum of money amounting maybe to several hundred or several thousand rubles, would settle the matter, and until the time of blackmail came round again the business could continue unmolested, however much the public might be against it. Under the Bolsheviks a man found distilling vodka would not be punished, but his still would be taken from him, the public would be informed of his guilt, and the amount of grain which the food committee would allow him to buy would be limited to that needed for his own domestic use.

John Rickman.

A CREED.

I hold that when a person dies
  His soul returns again to earth;
Arrayed in some new flesh-disguise,
  Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again.

Such is my own belief and trust;
  This hand, this hand that holds the pen,
Has many a hundred times been dust
  And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do,
  Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
  For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

. . . . . .

And as I wander on the roads
  I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
  To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
  In this long war beneath the stars;
So shall a glory wreathe my head,
  So shall I faint and show the scars,
Until this case, this clogging mold,
Be smithied all to kingly gold.

—*John Masefield.*

From Collected Edition of John Masefield's Works. (Macmillan Co.)

Today we think of the immortal life as a life of revelation, an unfolding of the true, the beautiful, and the good, the fulfilment of those dreams we hardly dared to dream, thinking them too fair and lovely ever to come true. Somehow the seeming triumph of death has begotten not only a yearning, but a deepening conviction—a popular intuition, if you choose to call it such—that the soul is indeed akin to God and deathless, as God the Father is deathless; that we shall

Hear, know and say
  What this tumultuous body now denies;
And feel, when we have laid our groping hands away,
  And see, unblinded by our eyes.

The Christian Century. *Joseph Fort Newton.*

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The Second Year

VII. Assyria

Not by might, nor by power, but my spirit, saith the Lord of Hosts. —*Zach. 4:6.*

In this lesson we are again studying a cradle civilization; here again we are standing in the midst of sublime monuments, of heroic times, far off accomplishments of man where we may infer the passions, the ambitions and the glories such as the human heart has seldom achieved; such as the human family has realized only in a few glow points in its long, long history. Compared with the extent of territory, the length of domination, the variety of achievement, the complexity of society, and the strength of government, the short story of the Jews in Palestine is but as a tallow candle in the presence of this arc light.

The region which developed this great world civilization, Assyria-Babylonia, is the borderland of Asia Minor between mountains on the north and the desert on the south, extending from the eastern end of the Mediterranean Sea to the northern end of the Persian Gulf. Here the earliest civilization of Western Asia developed. The Sumerians, a non-Semitic mountain race from the east, settled in the North in the Plain of Shinar no one knows how many centuries ago. To these mountain peoples has been given the credit of transforming marshes into farm lands, using wheeled carts for burden bearing purposes, devising a calendar still in use by the Oriental Jews and making many other contributions to progress.

The Semites, of whom there are many tribes besides the Hebrews and the Arabs, came up from the desert. They were nomads but eventually became settlers. One tribe, the Canaanites, settled in Palestine before the Hebrews. Another tribe in Syria was known as the Amorites. Still another, the Akkads, crept around the Gulf and located in the northern part of the Plain of Shinar. At the time of the Akkad settlement a tribe called the Assurs took possession farther north on the Tigris river and later gave the name of Assyria to that region.

The Semites gave us the first great leaders of Western Asia, Sargon and Hammurapi. Under Sargon and his son who led the Akkadians in their conquest over the Sumerians about the middle of the twenty-eighth century B. C., the Akkadians made remarkable strides. But a settled life brought physical deterioration and they gave way to the Sumerians. During the following three centuries the Sumerians and the Akkadians had a dual kingdom, the new United States of Sumer and Akkad, with Sumerian and Akkadian kings. About 2100 B. C. a band of Amorites, who had drifted in as far as what was then the little village of Babylon, succeeded after many attempts in forcing back the Kassites who were trying to gain control of Sumar and Akkad. Hammurapi's victory in 2100 B. C. and his reign at his capital city of Babylon gave the name of Babylonia to what we have referred to as the Plain of Shinar and then Sumer and Akkad. He welded the Semitic and Sumerian peoples into one state, codified and improved the laws and gave a permanent form to discordant religious elements.

The Assurs who had dwelt in little city kingdoms under various rulers, and who had adopted the civilization of their neighbors and developed it, after 1500 years of border warfare, in 1300 B. C. set out to conquer western Asia. Their army was furnished with horses and chariots and no small part of their equipment were the weapons of iron which they were the first to use. They overcame the Hittites and subjected Babylonia but their attempts to reach the Mediterranean did not succeed for many centuries. Here they encountered not only the Hebrews who had settled in Palestine, but the Arameans or Syrians, a later desert tribe, one of whose powerful cities was Damascus. They were a highly civilized race and by 1000 B. C. were using alphabetic writing borrowed from the Phoenicians.

One great Assyrian king followed another. Sargon II, a general before he superseded the throne, and who took the name of Sargon, the first great Semite of Babylonia who had reigned 2000 years earlier, raised Assyria to the height of her power as a military empire. He was succeeded by his son Sennacherib who was defeated by the good King Hezekiah of Judah (713 B. C.), a destruction immortalized by Byron.

> The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming in purple and gold;
> And the sheen of their spears was like stars on the sea,
> When the blue wave rolls nightly on deep Galilee.
>
> Like the leaves of the forest when Summer is green,
> That host with their banners at sunset were seen;
> Like the leaves of the forest, when Autumn hath blown,
> That host on the morrow lay withered and strown.
>
> . . . .
>
> And the widows of Ashur are loud in their wail,
> And the idols are broke in the temple of Baal;
> And the might of the Gentile, unsmote by the sword,
> Hath melted like snow in the glance of the Lord!

But in other directions Sennacherib, one of the world's greatest statesmen, was more successful and when Damascus finally fell in 723 B. C. the Assyrian Empire extended over the entire Fertile Crescent, included part of Egypt and extended far up the two rivers northward, forming the most extensive empire the world had yet seen. Assyria, however, made a great mistake in policy. Her continued conquest which necessitated conscription from the plow, led to the destruction of her industrial and wealth producing population. She could not withstand the combined forces of the mountain tribes led by the Medes and Persians and the Chaldeans who joined in the attacks on Nineveh after subduing Babylon. In 606 the last Semitic Empire, the Chaldean, was established by its renowned King Nebuchadnezzar.

Two splendid cities figure in the story of the Two-River civilization, Babylon on the Euphrates and Nineveh on the Tigris, in turn capital cities of Babylonia and Assyria. No city in antiquity is so celebrated

as Babylon which was surrounded by a forty-two mile wall, broad enough for six chariots to pass abreast on top. At Nineveh Sargon II built a royal residence on a more magnificent scale than any Asia had seen before. The palace building covered 25 acres with an enclosure a mile square, large enough to shelter a community of 80,000 people. This city was destroyed in 789, rebuilt, and again destroyed in 606 when it was wiped off the face of the earth for twenty-four centuries. Edgar J. Banks in his little book on "The Bible and the Spade" tells how it reappeared in the world. In 1845 a young Englishman, Austin Henry Laird, believing that Nineveh would yield as rich treasure as the Frenchmen Botta and Place were unearthing at Khorsabad, began to dig in the ruins of Nineveh. He and his successors revealed the palaces of two of the greatest of the Assyrian kings.

One of the palaces belonged to Assurbanipal, the last great king of Nineveh, who ruled Assyria from 668 to 626 B.C. Even Assurbanipal was an archaeologist, for he sent his agents to the older cities of the south to collect clay tablets, or to copy their ancient inscriptions. In his royal palace he stored vast collections of these books of clay, a library estimated to contain not far from one hundred thousand volumes. In 606 B. C. when Nineveh was captured and deserted, the clay library was buried in the ruins of the palace. Layard found it, and weeks were spent in removing it and in boxing it up to be sent to the British Museum, where it is now treasured.

The architecture of the Assyrians surpassed anything known in Western Asia and their temples were built and decorated with as much deep concern as was the temple of Solomon. Their kings also built and rebuilt wonderful palaces. Of his work in restoring Nineveh, Sennacherib wrote, "I reconstructed all the old streets and widened those that were too narrow. I have made the whole town to shine like the sun." The walls of his palace were lined with a dado of alabaster, portraying his achievements in war and the hunt. To Assurbanipal's interest in art and literature and to his library at Nineveh we owe much of what is known of the thought and religion of Assyria.

The Semitic race was always religious and the Assyrians were no exception. With them religion became a state institution, the kings being high priests. One historian claims that their wars were not carried on merely for conquest but were crusades to extend the worship of their god Assur. They struggled with the fears and superstitions that were so much a part of their religion which, like that of all primitive peoples, was based on a belief in animism. All the forces of nature had life which gave motion to the stars and carried the arrow through space. The whole world was full of good and bad spirits. The sorcerer was often called upon to drive away evil spirits from the sick and afflicted. The magic words uttered to obtain control of the spirits were the first prayers and to the end their religion remained a religion of grown up children. The god Assur was the god of gods, all others being lessers Assurs which appear again in Greek mythology as does also their goddess of Love, Ishtar. Assur's emblem was a winged disk with the figure of a man within, symbolizing according to Robinson, eternity, omnipotence and wisdom.

Various creation myths were developed in Babylonia and Assyria. To them death was an inscrutable mystery and the mythical poem "Ishtar's Descent" gives a gloomy picture of the underworld not unlike descriptions found in Isaiah and Ezekiel.

> Unto the land of No-return, the land of darkness
>
> . . . .
>
> To the land of darkness, the dwelling of Irkalla,
> Unto the house whose entrance has no exit.
> Along the way whose going has no return,
> To the house whose entrance is deprived of light,
> Where dust is their food, their sustenance clay,
> Light they do not see, in darkness they dwell.

Sayce tells us that the tolerance of the Babylonian religion was unknown to Assyria.

It was through trust in Assur that the Assyrian armies went forth to conquer, and through his help that they gained their victories. Assur bade his servants to go forth to subdue the gods of other lands, and to compel their worshippers to transfer their allegiance to the god of Assyria. Those who believed not in him were his enemies, to be extirpated or punished.

Next week we will find that the Babylonians struck a much higher note in their religious literature and in some cases showed a strong tendency toward monotheism of a pure and exalted character.

QUESTIONS.

(1.) What two races settled the region which later was conquered by the Assyrians?

(2.) Mention some of the tribes composing the Semitic race.

(3.) Tell something of two great cities which rose into prominence in this region.

(4.) What King was defeated by Hezekiah of Judah and how has that defeat been immortalized in poetry?

(5). To what would you ascribe the downfall of Assyria?

Lucy Nash Cooke

We are glad to have been able to procure the following details concerning the life of Mrs. Cooke, the wife of the Rev. George Willis Cooke, one of the earlier editors of UNITY and at the present time an editorial contributor.

Mrs. Cooke passed away January 27. She was born at Mukwonago, Wisconsin, February 3, 1848. Her father was a physician in that town and had a very large practice until his early death. Her mother was of a prominent pioneer family, her great-grandfather being a member of the convention which framed the state constitution. She was educated in the public schools and in a popular girls' academy in Milwaukee.

She married Rev. George Willis Cooke at Rochester, Wis., in September, 1872, having been the teacher of music in the Rochester Academy. After some years of residence in Wisconsin and Michigan she removed with her husband to Indianapolis in 1878. There she became a kindergartner and trained her two daughters by that method. During these years she and her husband were intimately associated with Mr. Jones and shared largely in his aims and work.

In 1880 the family removed to Massachusetts and settled in Dedham (Westwood), and then resided at the center of the town until their removal to Lexington. After a short stay in Dublin, N. H., they settled in Wakefield, Mass., in November, 1899, where they have since resided.

Mrs. Cooke was greatly beloved by her friends for her kindness, sympathetic spirit, wit and breadth of mind. She always saw the good side in others, was ready to think well of their defects and to appreciate to the full all that was excellent in them. Her letters were much admired by those who received them. With a strong and active mind, she cherished what is most spiritual and noble in life, and throughout her years kept untarnished her simple and trusting faith.

In the '90's she contributed several clever articles to *The Christian Register* of Boston and wrote a number of sketches for *Every Other Sunday*. Her modesty and household cares only prevented her from becoming a successful writer.

E. LL. J.

THE FIELD

"The World is my country, to do good is my Religion"

INTERNATIONAL CONGRESS OF FREE CHRISTIANS AND OTHER RELIGIOUS LIBERALS.

Religious Liberty in Transylvania.

To His Excellency the President of the United States of America:

Honored Sir,

The possibility of the transfer of the province of Transylvania from Hungary to Roumania raises grave fears for the civil and religious liberty of the numerous adherents in Transylvania of the Protestant Churches unless strong steps for their protection are taken by Great Britain and her Allies at the Peace Conference.

Figures supplied to us show that in the area claimed by Roumania there are over one and a half million of Protestants. They belong to:—

(1) The Hungarian Reformed Church, whose adherents are Calvinists, organized under five Bishops.
(2) The Hungarian Lutheran Church.
(3) The Hungarian Unitarian Church, organized under one Bishop.
(4) The Baptist Churches in Hungary.

In addition to these, Methodists, Adventists, and other denominations exist in small numbers. The Roumanians in the same area are almost as numerous as the Catholics and Protestants together, numbering nearly three million, and are spread throughout the country districts. The Protestants dwell chiefly in the towns and in three counties (out of twenty-six), where the Protestants alone constitute more than one-half of the population.

The Protestant Churches of Hungary fear the virtual extinction of their thousands of Colleges, Schools, and Churches under Roumanian rule, and they state the grounds of their fears in an earnest and pathetic Appeal to their Brethren in other Lands, from which the following extract is taken.

"Many examples prove that Roumanian mentality is governed by the characteristic Oriental conception of the identity of country and creed. Hence the intolerance of the Roumanian Government in matters of conscience. For instance, the many thousands of the Hungarian Roman Catholic inhabitants of Moldavia are prohibited from the use of their own language at divine services, in schools, and even at the confessional. No one in Roumania is allowed to leave the Eastern Church if his conscience should lead him to another denomination. Defying her solemn international obligations assumed in 1878, Roumania, as is generally known, has denied to the Jews of her country equal rights of citizenship; and even the diplomatic interventions of the Western Powers have had no other result than further empty promises."

A telegram, dated 19th January, 1919, from Dr. Kovacs of Kolozsvár, transmitted by the Rev. G. Forgacs, one of the representatives of the Hungarian Reformed Church who have come to Holland in order to try to get the position of the Transylvanian Churches put before the Allied Nations states:—

"The life of our Churches is to the utmost endangered if no help comes to our rescue. The Commander of the 7th Division of the Roumanian Army [now invading Transylvania] has summoned seventeen leading members of the Transylvanian community at Kolozsvár; and, declaring them captive, has made them responsible for all disturbances and troubles of a Bolshevist tendency. Among the rest are Josef Ferencz, Unitarian Bishop, eighty-seven years old, Samuel Barabbas, Calvinist Elder, Matthias Eisler and Maurus Glasner, Jewish Rabbis, Prof. Alexius Boer, Chief Curator of the Transylvanian Reformed Church District, and Julius Arkosy, Unitarian Chief School Inspector."

The absurd insinuation that these Church Leaders have any sympathy or connection with Bolshevism suggests only too strongly the oppressive methods of Roumania.

Another paragraph from the Appeal of the Hungarians may be quoted:—

"Let a historic fact speak for the services rendered to the advance of Christian ideals by Protestantism in that very region which is now threatened by the intolerant rule of a most backward Eastern Church. Transylvania was the first to proclaim the equal rights of all creeds, when in 1568 it was enacted that 'In this country everyone may follow and confess the religion that pleases him best, since it is not admissible to force anyone in matters of faith.'"

In these circumstances, the undersigned express their earnest hope that whatever may be the future political affiliation of Transylvania the American delegates at the Peace Conference will insist on effective guarantees for religious freedom, and will secure to those who do not belong to the Eastern Church the liberty which they have enjoyed for centuries. Dr. Seton Watson at the commencement of the War (December, 1914) writes:—

"It is essential that Roumania, while incorporating Magyar and Saxon islets in the Roumanian racial sea, should guarantee the existing institutions of the two races and the fullest possible linguistic freedom in church, school and press. The Saxons in particular have preserved their identity for over seven centuries in this little corner of the Carpathians, and have contributed far more than their share to the cause of culture and progress in Hungary. It would be a crying irony of fate if they were allowed to perish in the twentieth century at the hands of those who have pledged themselves to vindicate the rights of smaller nationalities."

We are, respectfully and faithfully yours,

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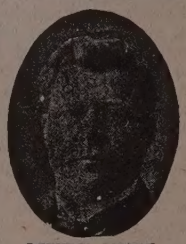

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